

The Frontier Guardian.

POETRY.

From the Saturday Evening Post.
Perseverance.

BY C. M. FINE.

Young man, toiling on obscurely,
Struggling 'gainst an obscure tide,
With a high and honest purpose,
Which the mocking crowd deride;
Faint not, fear not, brave the current,
Face the storm, however rude;
Truth will triumph, thou wilt conquer,
God will see'er forsake the good.

Do the proud deride thy calling,
Mock thy efforts at the start,
With a scoffing coldness, galling,
To thy proud and honest heart?
Persevere! attain a station,
With the gifted and the great,
Those who now scorn thy vocation,
Then will gladly kiss the feet.

Has the remembrance of slander
On thy lowly fame been blown,
From the serpent-soul of envy,
That would keep the worthy down?
Persevere! with manly patience,
Thus will thou the pain you feel,
From thy name such stain may vanish,
As thy breath from burnished steel.

For encouraging example,
See the names on history's page—
Those who most their race have honored,
Giving glory to their age—
Names of Newton, and of Franklin,
And a number more as bright;
Names that gain increasing glory,
With the world's increasing light.

Persevere! unceasing effort,
Humble, though, and weak it be,
May overcome what'er opposes,
And work miracles for thee;
Be assured reward will follow—
God will come to him who strives,
Honest industry must prosper—
"God helps those who help themselves."

Love that Dieth Not.

BY T. J. CUMLEY.

Love not alone the gay,
The beautiful, the bright;
For youth will fade away,
Like day beams into night.
But love the heart that's pure,
How plain see'er the face;
Such love will long endure,
Such love cannot decay.

Love not alone on earth
Those transient things of life,
Who like the rainbow's birth,
Soon fade amidst strife.
But love the power that made
All that to man is given,
Whose spirit doth pervade
The universal heaven.

Love all things, great and small,
From man to tiny flower;
Created they were all
By an Almighty power.
For "God is Love," we know,
While'er we are his lot,
In life, then, let us sow
The Love that dieth not.

MISCELLANY.

Goudbrand of the Mountain.

A NORWEGIAN LEGEND.

There was once a man whose name was Goudbrand. He owned a little farm situated on the declivity of a mountain, which fact gave him the name of Goudbrand of the Mountain. He lived upon such good terms with his wife, they were so happy together, that all that he did, seemed to the tender hearted woman, well done. If at any time he committed some foolish act, dame Goudbrand always managed to find something good in it. These good people owned a little piece of arable land, three hundred dollars in their strong box, and two cows in their stable.

One fine day, the wife said to the husband, "Goudbrand, I believe we would do better to take one of our cows to the city and sell it, and get a little money. We are so comfortable now that we ought to have a little spending money like our neighbors. We must not touch the three hundred dollars, in the strong box; but I do not see what we want with more than one cow. Besides, in disposing of one of them, I will gain the advantage of having only one beast to take care of, in place of two."

Goudbrand agreed with his wife; the idea seemed to him excellent, and he immediately prepared to set out for the city with the cow. But it happened that when he got there, nobody wanted his cow. Well, said Goudbrand, I suppose I must take her back again then. Her stable is ready for her, and the way is not longer going than coming." So saying, he quietly consoled himself, and turned towards home. On the road he met a man who had a horse to sell, and was sending it to the city by a little boy.

"Hold," exclaimed Goudbrand; "it would be better to have a horse than a second cow!" and, therefore, he made an exchange with the man.

Going along a little farther, he found himself in company with a man driving a fat pig. Then Goudbrand thought that a fat pig was better than a lame horse, for he had discovered that his new bargain was thus afflicted. He talked a little while to the owner of the pig, and the exchange of the two animals was finally effected.

Pursuing his course very happily, Goudbrand met another man leading a goat. "Certainly," said Goudbrand, "a beautiful, graceful goat, it is to be preferred to a stubborn, grunting pig," and the third time he made an exchange.

Not far from there he saw a man carrying a sheep on his shoulders, and nothing could satisfy our Goudbrand, but a new exchange; for "certainly," said he, "a beautiful sheep is better than a poor goat."

At last he came, face to face, with a man driving before him a goose; and the good Goudbrand changed his sheep which he found a heavy weight upon his shoulders, for the goose, which seemed easier to manage. After this great feat, he walked along some time, until he met with a cock. An exchange was again made, for, said he, "who would not rather have a cock, with a gay plumage, and sing like a warbler, than a silly goose, whose cackling grates upon the ear, and which always walks so waddling."

After this he pursued his way until the day began to decline. At this moment he happened to feel the gnawings of hunger,

and having no money in his pocket, he sold his cock, and bought with the proceeds something to eat; for, thought Goudbrand of the mountain, "it is better to satisfy the cravings of my stomach, and go home feeling well, than to get there exhausted, and be the possessor of a cock." Thereupon he proceeded on his way until he reached the farm of his nearest neighbor, where he stopped to rest himself, just at the moment when the farm-boy was driving in the cattle.

"Well," said his friend; "what good luck have you had in the city, Goudbrand?" "Oh, nothing," replied the latter; "however, I do not complain."

And he related to his neighbor, all that he had done.

"You think you risk nothing, friend," said the farmer; "your wife will scold you well, as soon as you get home. Diab! if I would like to be in your skin."

"Notwithstanding all," said Goudbrand, "things might have gone worse; but, good or bad, I have an excellent wife, who never reproaches me, no matter what I do."

"It may be true, but I do not believe it," "Will you bet that my wife will not make me the least reproach," said Goudbrand. "I have a hundred dollars in my strong box. They shall be yours if my wife blames me. Will you bet the same sum?"

"Agreed," said the farmer. "One hundred dollars."

And as it was now quiet dark, they went towards Goudbrand's farm. The neighbor remained just outside the door where he could hear every thing, and Goudbrand entered the house.

"Good evening wife," said he.

"Good evening, my friend," replied the wife. "God be thanked for your safe return."

Then she asked him if he had made a good bargain in the city.

"So, so," replied Goudbrand. "I cannot boast much of my good fortune. Upon reaching the city I found that nobody would buy my cow, so I exchanged it for a horse."

"Good," exclaimed the wife, "I am glad of that. Persons as easy in their circumstances as we have a right to go to church on horseback like others; and if we have had the sense to get a horse, why cannot we do this? Go along, good man, and bring the horse that I may see him."

"Stop a minute," said Goudbrand; "I haven't any horse, for on the way I changed him for a pig."

"Really!" cried the wife, "that is just what I should have done in your place! Thanks, good man! now I can offer a piece of ham to our friends when they come to see us. In fact, what should we have done with a horse? The neighbors would have gossiped about us, saying that we were too grand to go on foot to church as formerly. I will go, good man, and see the pig."

"Not so fast," said Goudbrand, "I have not got any pig, for coming along I exchanged him for a milk goat."

"Bah!" said the wife, "really you are a sensible man! For when I think of it, what do we want of a pig! The neighbors would have said: 'Those people eat their corn before it is ripe. But now that I have a goat, I will have milk and goat's cheese, which is so good. Bring on your goat.'"

"No," said Goudbrand, "there is no more goat there than on the back of my hand; for I gave it for a beautiful sheep."

"Strange," said the wife, "you anticipate all my wishes. I could not have done better myself. The goat really would have embarrassed me; I should have had to watch it constantly, here and there, climb and run down the hill after it. But on the contrary, with a sheep, I shall have not only wool to spin into cloth for winter, but besides something to eat. Let us see your sheep."

"But I have not any sheep either," said Goudbrand, "for coming along, I exchanged it for a goose!"

"Bravo! better and better," said the wife; "of what use would a sheep have been to me, since I have neither wheel nor distaff, and since I do not care to spin wool for clothes which we can buy as we have always done. At last I shall taste a goose; it is so long since I have eaten such royal food, and the fowls will do me to make me a pillow. Come quick, and show me the goose."

"Alas! I have no goose," said Goudbrand; "I changed it for a cock!"

"Heaven only knows who inspires thee with such good ideas," said the wife. "You have done just right. Why, a cock is as good as a clock; for he will crow every morning at four o'clock, to tell us it is time to get up. The goose would have been of no use, for I do not know how to cook a goose; and as to the pillow, a straw one is just as good. Go, husband, you have done all well; go, bring me the cock."

"Alas! the cock will also be wanting at the call," replied Goudbrand, "for I had not gone far when I was seized with such hunger that I was forced to sell the cock and buy something to keep me from fainting."

"And you did perfectly right," exclaimed the wife, "you always do just what I like. Besides, what need have we of a cock? We are our own masters, thank God! and we can get up when we please; and since you are returned safe and well to your wife, you who do every thing for her, I have need of neither cock nor goose, nor goat, nor sheep, nor pig, nor horse, nor of two cows."

Upon this, Goudbrand called out from the door, "Have I won the hundred dollars?"

And the neighbor was forced to admit they were won, and well won.

Who Brags?—A young lady advertises in the Cleveland Plaindealer for a young gentleman to act as an amanuensis. He must be able to write in ciphers, and when not thus engaged, he will be expected to read poetry with feeling, converse with ease, and be able to play cribbage and backgammon. He must expect to be kissed when she is pleased, and cuffed when she is not; but as her temper is acknowledged to be good, there will probably be more kissing than cuffing. There's a good chance for somebody.

That lady ought to be a grandmother by this time—we first met with her proposal on May 1st.

They who keep over errors were not forced to change.

Major Noah, who is a Jew, discredits as follows of Ophir, from which the gold was obtained to build the Temple of Solomon:

CALIFORNIA SUPPOSED TO BE OPHIR.—In estimating the amount of gold which was brought from Ophir, I find it stated in Kings 1, chapter ix, verse xviii, that they came to Ophir and took from thence 420 talents of gold; but Chronicles 2, chapter viii, verse xviii, it is stated that they took 450 talents of gold. How do you account for this discrepancy, and where do you fix Ophir? The talents of Ophir and Jerusalem varied sufficiently to account for difference; or they may have taken 450 talents at Ophir and expended 30 in paying for the service of King Hiram's ships and crews. Archbishop Usher calculates the silver shekel at 2s 6d sterling; and 100,000 talents of silver at that rate amounts to 36,250,000, which being multiplied by twelve, the proportion of silver to gold will give the sum of \$435,000,000. The whole expense of building and furnishing the Temple of Solomon, for which this gold was brought from Ophir, \$38,477,365 sterling—more than the national debt of Great Britain. If Ophir was a three years voyage from the Red Sea, then it was not in Africa or the Indian Ocean, which was within sixty days journey. In the oldest maps of California, San Francisco is laid down as the "Gold Gates," which is a scripture phrase. We can find no other location but California for Ophir.

HINTS ON CONVERSATION.—Conversation ought to be mental music, in which diversity of thought in the unity of humanity makes the harmony of the soul. Amenity and propriety are the essential conditions. A march would not be music in a church, nor an anthem in a ball-room. But schisms like these are often the bane of conversation.

A man to talk well must believe and be believed. The cloud of suspicion is like the valley of the shadow of death. The scowl of a doubt is like the sight of a hawk to the song of a bird. To be just is to be tolerant, and to be tolerant is to be gentle.

A sharp, captious, unscrupulous intellect produces an atmosphere that is poisonous to the natural flow of conversation. The man of such an intellect is a gladiator, steeped to eye in fight, cunning of fence, master of his weapon, and merciless in its use. He wields the sword of a spirit, but not of a holy one, which is sharp to wound and often to pierce the defenceless and unoffending.—[Giles.]

How to BE RICH.—Getting rich is usually thought to be a hard, up-hill task—especially in these times. A modern philosopher, however, has shown that nothing is easier, provided one will only take the right steps:

"It is only to trust nobody—to befriend none; to get everything, and save all we get; to stint ourselves and everybody belonging to us; to be the friend of no man, and have no man your friend; to heap interest upon interest, cent upon cent; to be mean, miserable and despised, for some 20 or 30 years, and riches will come as sure as disease and disappointment. And when pretty nearly enough wealth is collected by a disregard of all the charities of the human heart, and at the expense of every enjoyment, save that of wallowing in filthy meanness, death comes to finish the work—the body is buried in a hole, the heirs dance over it, and the spirit goes—where?"

Jeems, did you ever enjoy the ecstatic bliss of courting?"

"No, I can't say as I ever did."

"You didn't? Then you'd better get a little gal-an-try."

STATISTICS OF THE JEWS.—An official publication informs us that there are hardly more than 4,000,000 to 5,000,000 Jews in the whole world, whereas Buddhism numbers 400,000,000 adepts; Brahminism, 200,000,000; Christianity, 230,000,000 to 250,000,000; Mahometanism, from 130,000,000 to 150,000,000; and Fetichism, (or puridolatriy,) from 80,000,000 to 100,000,000. The 5,000,000 Jews are thus distributed: there are some 500,000 in Syria and Asiatic Turkey; 250,000 in European Turkey; 600,000 in Morocco and North Africa; 50,000 to 80,000 in Eastern Asia; 100,000 in America, and about 200,000 in Europe, viz: 13,000 in England; 1,594 in Belgium; 850 in Sweden and Norway; 6,000 in Denmark; 70,000 in France; 50,000 in the Low Countries, 1,120,000 in Russia, (more than one-fifth of the entire race; 631,000 in Austria and its dependencies; 214,431 in Prussia; 172,000 in the German States, and 4,000 in Italy.

Beauty eventually deserts its possessor, but virtue and talents accompany him to the grave.

A violent love-fit is always the result of ignorance; for there is not a daughter of Eve that has merit enough to justify a romantic love, though thousands inspire that gentle esteem which is infinitely better. A woman-worshipper and a woman-hater both derive their mistakes from an ignorance of the female world; for if the characters of women were generally understood they would be found too good to be hated, and yet not good enough to be idolized.

"In virtue of my office I arrest you," said a constable to a wild chap the other day. "Virtue! Now Mr. Constable, you don't pretend there is any virtue in your office, surely. I could tell things about you to prove there's no virtue in you."

ADVICE TO THE GIRLS.—Never run away from your parents till you are quite sure that the young man you run with, don't intend to run away from you. A seducer knows no more about constancy, than a weathercock does about crowing.

As you would save the strength and wind of a horse, drive slow up hill; and as you value your own and the life of the horse, drive slow down hill. But on level ground, if you must drive fast—draw a tight rein and "let him slide."

ANALYSIS UPON MARRIAGE.—In sickness there is no head like a woman's head—no heart like a woman's heart—no eyes like a woman's eyes—no nose like a woman's nose—no mouth like a woman's mouth—no tongue like a woman's tongue—no throat like a woman's throat—no chest like a woman's chest—no stomach like a woman's stomach—no liver like a woman's liver—no spleen like a woman's spleen—no gall like a woman's gall—no bladder like a woman's bladder—no kidneys like a woman's kidneys—no lungs like a woman's lungs—no heart like a woman's heart—no head like a woman's head—no heart like a woman's heart—no eyes like a woman's eyes—no nose like a woman's nose—no mouth like a woman's mouth—no tongue like a woman's tongue—no throat like a woman's throat—no chest like a woman's chest—no stomach like a woman's stomach—no liver like a woman's liver—no spleen like a woman's spleen—no gall like a woman's gall—no bladder like a woman's bladder—no kidneys like a woman's kidneys—no lungs like a woman's lungs—no 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